

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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REFLECTIONS ON THE PRESENT EMBARRASSED CIRCUMSTANCES OF THE NATION.

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We are aware of the prejudice which exists in the public mind of almost all nations at the present time against mixing in any manner, religion with politics. Mankind are jealous of anything which seems like the faintest approach to what they term a theocracy. They think that ministers of religion, of whatever persuasion, should have nothing at all to do with political affairs; that their calling and sphere is confined exclusively to the spiritual department of man's existence; and that though they may see thousands, nay, millions of their fellow-beings, suffering from the effects of unwise legislation, and the country which they love with all the fervour of their souls, and whose prosperity they ardently desire, going to destruction, they must look on with closed mouths and aching hearts, simply administering *spiritual* consolation, where a *physical* remedy is required. The same feeling prevails with regard to the Lord, that exists towards those who are, or those who profess to be his servants.

Most men are willing to admit that there is a God; that he is all-wise, all-good, all-powerful. In *theory* they will devoutly acknowledge that the earth and all that it contains, including themselves, are his; that he sets up one and puts down another, and has a right to

do what he pleases with the earth and its inhabitants. All this they will concede so long as the Lord will confine himself to the limits they have prescribed for him, viz., some distant place in the heavens, where, if he does see or hear, or know anything that is going on upon the earth, he is to look on with a stoical indifference, and take no part in its affairs. He is only to be permitted to have to do with the spirits of men after they leave these bodies. If he should attempt to assert his right to govern mankind according to the eternal principles of justice which reign in his own bosom, and to establish his kingdom upon the earth, we should see the nations cease quarreling among themselves, and uniting their martial hosts, their glittering forests of steel, their flashing sabres, Armstrong guns, gunboats, and every destructive weapon which the genius of man, aided by science, has been able to invent, to drive him and his followers from the earth. They would cry as they did of old, "We will not have this man to reign over us." Indeed we have in the Bible precisely such a state of things foretold, to take place when Jesus shall again make his appearance upon earth, and stand upon the Mount of Olives, near Jerusalem.

But, is this view of the relationship of

the Lord or the Ministers of his Gospel to mankind correct? We say most emphatically it is not. By a careful perusal of the Scriptures, we shall find that the Almighty always took an especial interest in the temporal welfare of the inhabitants of the earth. Every revelation, and all the laws which he has ever given to man, including the revelation of the Gospel through Jesus Christ, have had especial reference to his temporal existence and happiness. We have not space to prove this, but simply refer the reader to the promises made to Abraham, the laws of Moses, and the teachings of Jesus Christ.

We shall also find that God always warned the nations, or the world, of any great judgments or calamities that were coming upon it, or them. That he did this through his servants the Prophets, or the ministers of religion—for every minister of the Gospel of Christ ought to be in his degree a Prophet—and that these ministers were authorized to offer to the people they were sent to, a plan of salvation or deliverance from the predicted evils if they would accept and act upon it. That the kings and rulers of the nations were in the habit of consulting these ministers on political subjects, asking their advice even as to whether they should engage in war or not; that more than this, they even had the power to appoint and ordain kings. In proof of the foregoing we have only to refer the reader to the flood, the preaching of Noah, and the ark; Jonah sent to Nineveh; the predicted doom of Babylon, of Idumea, of Assyria, &c.; the various Prophets, and particularly Jeremiah, sent to warn the Jews previous to their first captivity; the predictions of Jesus concerning their second overthrow; the prophecies in the revelations of St. John and other portions of the New Testament, concerning certain churches then in existence, and the whole church ultimately; the ordinations of Saul by Samuel, of Jehu by Elisha, and Joash by Jehoiada; and finally, the Kings of Israel and Judah inquiring of Micaiah whether they should go to war with the King of Syria.

A volume might be filled with examples of this kind, but we merely quote a few instances, to prove that formerly it was not deemed improper for

the servants of God to be consulted in regard to affairs of temporal government. Moreover, instances are on record where nations have been saved by pursuing this policy, and acting upon the advice thus given, and of their destruction in consequence of adopting a contrary course. We have a striking example of this in the case of Egypt, where, by obedience to the counsel of a single servant of God, and his testimony unsubstantiated by a single miracle or extraordinary event of any kind—not only was a whole nation saved from starvation and all the attendant horrors of famine which now threaten this and other countries, but was itself enabled to supply other nations with food, which for years they could obtain from no other quarter. The Israelites, too, prospered as a people and a nation, so long as they listened and adhered to the teachings, reproofs, and warnings of the servants of God who were sent among them from time to time; but so soon as they rejected them their career of prosperity was at an end.

We have been led to these reflections, or rather to the utterance of them, for we have often thought upon this subject before, by the perusal of articles contained in some of the leading papers of this country, on the present distress among the operatives in England, principally confined to Lancashire. We subjoin the following extracts.

The *London Times*, speaking of the absolute necessity of devising some more effectual system of relief, says:—

“This is the more necessary as the present is only a beginning. We have not come to the worst. Under this beautiful weather, when even a Lancashire operative must have a few more chances of irregular employment, there were seven thousand more ‘paupers’ last week than the week before. Indeed, there never was a more gloomy prospect. After a twelvemonth of difficulty and distress, matters are, in every respect worse than ever. Work diminishes; pauperism increases week by week; the unmanageable mass of unsettled poor is becoming enormous; the patience and temper of the sufferers are giving way; the mischievous men who rise up in such emergencies to aggravate, to exasperate, and to mislead are becoming more prominent; savings are consumed, charity cooled, rates pushed to the utmost; winter is not distant, and there really is not a chance of a timely supply of cotton from any quarter whatever. There is not even a prospect of such a demand for our manu-

factures as shall partially neutralize the effect of high-priced material. If anybody can point out the bit of blue sky in the prospect, or the brightening line in the horizon, he will earn the reward given to him who did not despair of his country. A population of a million depending on one manufacture and brought to an utter standstill is a disaster very similar to the Irish famine, and with even some worse features. The present sufferers are accustomed to high wages, to abundant food, to good clothing, to a high temperature in their mills, and to many comforts which have become second nature. The monotony of their employment has cramped their energies; they are parts of a machine; they work with their fingers rather than their arms; they have had a town education, rendering them peculiarly susceptible of social influences; they move in a mass; in their union, as they naturally suppose, is their strength, though in that union also lies their helplessness. Such are the people who were told a few years ago that they were the industrial defence of the country and conquerors of the world—the true army and navy, the source of our wealth, the payers of our taxes, and the maintainers of our glory. All at once they are left idle and helpless. What can they do? What can we do for them? We must repeat that there is no chance of a supply of cotton, or a demand for our manufactures at the present high prices, early enough to have any effect till next summer. The dreary news from America leaves no doubt that the work of carnage and devastation will go on there for many months, if not many years, and can only be stopped by an utter change in political and social institutions, if not by the exhaustion of the people and the downfall of order. Nobody can see the end of it. For the rest of the world, the seed has to be sown, the roads have to be made, the traffic has to be arranged, everything has to be done; and 'while the grass grows the steed starves.'

"Under the influence of agitators and the guidance of committees, they are refusing to do work, unless work can be found that they are accustomed to. They cannot dig, they say, or use the pick; they cannot walk miles; they cannot stand rain and cold. Their pride will not allow them to take a broom and sweep the streets. They can only work on exotic produce in a tropical atmosphere. They demand holidays—a whole week at the 'Guild,' which is their periodical feast. Relying on their numbers, and the evident necessity of their condition, they are standing out for terms. The magnitude and political aspect of the disaster give it a dignity in their eyes. They speak as if they must be attended to. The Secretary of the Preston Operative Spinners and Self-acting Minders has issued a circular worthy of the gentleman who conducted the 'strike' in the building trades. Going rather out of his line, as it seems to us, he says that it is useless to open new cotton fields elsewhere, for that no sooner will they be opened than our millowners will go back

to America for their cotton. Why he should introduce so ugly a topic, except from a pure taste for horrors, we cannot imagine. In reply, we venture to predict that for the next five years nobody out of the United States will lose by growing cotton."

The *Morning Star* has the following on the same subject:—

"It is not on the battle-fields of Virginia Valley, in the plague-stricken streets of Richmond, or in the fever hospitals of McClellan's camp, the only victims of the fratricidal war in America are to be found. Terrible are the wounds inflicted—many, we fear, the lives sacrificed—in the very heart of our own peaceful island, by the weapons of those fierce combatants three thousand miles away. They are making war on men who have done them no wrong—who were their kinsmen and friends—who were their best customers for food and cotton, the cheapest producers of the clothing they wear, and the best manufacturers of the raw material which now cumber their fields or warehouses. As it is harder to die of inaction in the camp than to fall by a bullet or bayonet, so it may even be said of our poor English sufferers by the American civil war, that they are the severest sufferers by the conflict that desolates so many acres and destroys so many lives. They have none of the rapture of the strife,—none of the martial excitement that may stir with strength even the pale worn bodies that are carried away in the ambulance or the transport boat, to take their chance of life or death from rest and surgery. They are prisoners who have never carried arms, victims not vanquished in fair fight, a helpless multitude of men, women, and children, bound with the cords of sacrifice and offered up, a human holocaust, to the Moloch they have done nothing to provoke.

"Three hundred thousand may be taken as the present number of these unfortunates. The proportion of the unemployed, and of those who are consequently dependent upon public provision, may not be greatly on the increase—but the degree of their dependence necessarily deepens day by day. So strenuous is the general repugnance to accepting relief that, except in a very few cases, all private means of help have been utterly exhausted. And it is among those whose private means have held out longest the severest suffering is now experienced. * * * * Many others of the same class, in the same town, were owners of shares in building societies, co-operative stores, and other provident associations. And these are the men on whom utter destitution is now pressing with the weight that crushes as well as breaks. They have sold or pawned their furniture—almost to the last chair and the last bed—all the clothing that decency permits them to give up—every article on which a shilling could be raised, without leaving them even the means of making into porridge the meal they get from the relief committees. They are found living—families of five or six, that used

to earn their five-and-twenty or thirty shillings a week between man and wife, and as much more among the children—families in which every one above ten years of age was self-supporting and all were glad to contribute to a common fund of comfort,—they are found now huddled into one room, perhaps a cellar, covered by one rug or sheet spread over a stuffed sack, just living on sums little more than a shilling each per week. In Preston, we are informed, little more than a thousand pounds was forthcoming last week for the relief of twenty-three thousand persons—and Lord Derby intimates that four thousand pounds a month is the present rate of subscriptions. The practical results are too deplorable to be described in detail. In one large town of Lancashire—and the condition of the smaller towns cannot be much better—the two sources combined do not yield eighteenthpence a week to each of the sufferers by the suspension of employment. Even death by starvation is not too extreme a consequence to result from this miserable rate of relief. Twopence or threepence a day may suffice to keep life in the human body this mild weather, so long as hope and fortitude can also be maintained. But what of the sick and the feeble, the outworn in mind and frame, they whose stomachs refuse to digest the hard fare, and whose blood cannot be warmed by the thin pottage which is all that charity can afford? They lie down in some hiding-place of misery, and often are not found till at rest for ever. These things must not be in rich and Christian England. It must not be that while wealth is teeming among the upper and middle classes—while there is abundance of food and clothing in the homes that have not been deserted by the industries on which they are wont to rely—while millions are wasted on useless or doubtful public works and establishments—while a penny of taxation produces more than a million of revenue—it must not be that any die of hunger. Boards of Guardians must be liberal and tender—voluntary subscriptions must be enlarged and extended—men of all ranks must give of their affluence or spare from their poverty—and, if there still be need, Parliament must be re-assembled to provide against the starvation that is even worse than pauperisation.”

This is a most deplorable state of things; and yet the prospect for the future is conceded by all to be still more gloomy. Truly is there distress and perplexity among the nations, and men's hearts are failing them for fear of those events, in the future, which already cast their shadows before. The

servants and Prophets of God who have lived, and who still live in this age of the world, have long foretold these things, and that wars and tribulations of no ordinary character were about to take place on the earth. These warnings have, with few exceptions, been treated with indifference and contempt by mankind, and now they begin to taste their fulfilment. However, these are but the beginning of sorrows. The judgments of the Almighty will continue to be poured out on the nations until they repent, or are driven to anger and madness, and in their merciless wrath and bitter hatred they seek to destroy each other from the face of the earth.

Do we rejoice in the prospects of these things and the sufferings of our fellow-beings? No; our hearts mourn for them, and we could weep over them as the Saviour did over Jerusalem. We are now, and for years have been, doing all we can for the salvation of our benighted and misguided brethren and sisters; and if they would permit us, we would stretch forth our hands and save them, even as Noah was enabled to save the few who would believe on his testimony. When the Almighty decreed the judgments and desolations which are nigh at hand, even at our doors, he also devised a plan of salvation for all who would accept of it, and revealed both the predicted sufferings and the way of escape, to his servants. We take pleasure in renewing to the world the testimony which has so often been given to them during the last thirty years, viz., that God has his authorised servants and priesthood now among men, as much so as in any previous period of the world's history, and that he can and will, through them, point out the way of deliverance to any individual or nation that will submit to be counselled by them, and who will obey the principles he has revealed through them, for the guidance and government of the children of men.

One man walks through the world with his eyes open, and another with them shut; and upon this difference depends all superiority of knowledge the one acquires over the other.

“Och, sure this must be the Dead Letter Office,” said an Irishman, addressing one of the posts recently erected for the reception of letters, “for sorrow a livin' soul is there in it to tell me the posthage of a letterer.”

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

The fifteenth anniversary of the entrance of the Pioneers into the "valleys of the mountains," we learn by the *Deseret News* of July 30, was celebrated throughout the various settlements of the Saints, in their mountain home, in a manner which gave much satisfaction and pleasure to all who were partakers in or witnesses of the festivities.

In Great Salt Lake City, particularly, the celebration was of a peculiarly interesting and gratifying character. A procession was formed, representing the various Organizations and Associations of the community, graced with a goodly number of banners bearing appropriate inscriptions and devices; while music eloquently discoursed by the various bands, lent its enlivening charms to the gaieties and festivities of the occasion. After promenading the principal streets of the city, the procession moved down to the Bowery, which was soon occupied by an assembly of over five thousand persons, anxious to hear and see; those who could not obtain entrance contenting themselves with what enjoyment they could find outside. Addresses were delivered, interspersed with vocal and instrumental music, and all seemed alive to the interesting nature of the occasion which they had congregated to celebrate.

We make the following extracts from the *News*, of addresses delivered, believing they will possess interest to our readers:—

ADDRESS OF THE YOUNG MEN.

Mr. Isaac Groo, representing the young men of Utah, delivered the following address:—

"Brethren, Sisters, and Friends,—In rising before this vast assembly, and reflecting upon the circumstances under which we are now assembled and the causes which have led us to these sequestered vales, my

heart is filled with emotions that cannot easily be described. It has been said of us, and that truly, that we are a 'peculiar people.' We occupy a peculiar country; we have peculiar institutions, and our manner of worshipping God is peculiar to ourselves. The circumstances under which we are at present placed, seem to be entirely different from every other portion of the inhabitants of our common country.

"While the people in all parts of the government, from the Atlantic to the Pacific and from the St. Lawrence to the Gulf of Mexico, are engaged in an unholy, fratricidal strife, and while the 'war-cry' is heard and martial music echoes in city, town, and village throughout the nation, we, through the tender mercies of an all-wise Father, are permitted to assemble here, in safety and in peace, to commemorate and celebrate the fifteenth anniversary of our deliverance and freedom from mobocracy, persecution and oppression.

"Fifteen years ago to-day a small band of energetic, brave, truth-loving, and heaven-inspired Pioneers, led by President Brigham Young, entered this peaceful vale and, for the first time, set their feet and pitched their tents on the sacred spot where now stands our lovely city. Others, possessing the same resolute and unyielding determination to worship God according to the dictates of his Holy Spirit, soon followed. It was not the charms of this country, the beauty of its barren deserts, its majestic, snow-capped mountains, its alkali lakes and rugged canyons that enticed us hither; we came, simply because it was the only spot on the American continent that seemed to offer protection and security from the hands of those wicked and inhuman mobocrats who had so often and unmercifully driven, persecuted, plundered and murdered the Saints of God. It was the only place where we could enjoy, in the smallest degree, the rights and privileges of American citizens, those sacred Constitutional rights which were purchased and bequeathed to us by the blood of our fathers. These are the causes which led the bold Pioneers of '47 to establish a colony in this remote, and, at that time, desolate region. They, and most of those who have since followed them, are strenuous advocates for civil and religious liberty, and they brought with them the principles of 'eternal truth'; and, from the first foundation of our settlements, they have paid particular attention to the promotion of those principles and every other pertaining

to 'life, liberty and the pursuit of happiness.' Hence the unprecedented prosperity and success that has attended all our labours in these mountains.

"We have struggled with many difficulties and privations incident to all new settlements in remote regions. Drought, and the myriads of insects which infested our fields of grain in the first years of our settlements, added somewhat to our privations, and made us feel, to some extent, the pinching hand of want. But, thank Heaven, these difficulties and impediments have been overcome, and, by patience, perseverance, industry and endurance, and through the blessing of an overruling Providence, the desert plains have been converted into fruitful fields, and the elements around us made to conduce to our happiness. The resources of the wealth of our 'mountain home' are rapidly developing themselves. Great improvements are being made in manufacturing, agricultural and artistic pursuits. Settlements are extending and cities being built in newly-discovered valleys; educational and other public buildings are erected; permanent schools established throughout the Territory, wherein our children can be taught every science calculated to qualify them for places of usefulness, trust and honour; in short, Deseret is 'budding,' and will soon 'blossom as the rose.'

"Fifteen years ago naught saluted the ear but the flutter of the grasshopper, the chirp of the cricket, the howl of the wolf and the war-whoop of the savage. Now, the busy hum of industry, the songs of mirth, and the music of a thousand grateful hearts fill the air with melody. When we consider our increase in population, the gigantic improvements which have been made, and the disadvantages under which we have laboured in our isolated position, we cannot but believe that the annals of the world do not afford another instance of a colony or a nation rising in so short a space of time from its first settlement to an equal degree of wealth and independence. What will be the future results of the present grand

achievements, time alone can determine. We are now looking forward with pleasing anticipations to the time when we can clothe ourselves in the 'queenly robe of State sovereignty,' and take our place in the 'family circle' of our parent government, and enjoy every right, privilege and blessing of our elder sisters.

"The true merit of greatness of any work is determined by the amount of good accomplished by it. Therefore I would say, in particular to the 'young men' whom I now represent, let us contemplate for a moment the vast amount of good resulting and to result from the work accomplished by the Pioneers of 1847, and let us assist to rear the mighty fabric of which they have laid the foundation.

"A home has been provided for millions of the oppressed sons and daughters of Adam, where they can live and cultivate the arts of peace, and practice every principle of truth and virtue, which has been revealed for the salvation and glory of the human family.

"Here we can build and inhabit, plant and enjoy the fruits of all our labour. Here a standard has been erected and a temple will be reared to the name of Israel's God, in which all the ordinances pertaining to the everlasting Priesthood will be administered, and the Elders of Israel more fully qualified to carry the message of salvation to a dark and benighted world. Here we can erect an ensign of liberty, and establish the kingdom of God upon the earth, which will increase and spread abroad in geometrical progression, until the tears and the woes of this world shall be submerged by the healing tide that shall flow from its fountains of benevolence and peace, till one law shall bind all nations, kindreds, tongues and people, and that law shall be the law of universal brotherhood—then the kingdoms of this world will become the kingdoms of our Lord and his Christ, and Jesus, whose right it is, shall reign king of nations, as he now reigns king of Saints. Amen."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 584.)

The following compilation of History, from June 22 to August 8, 1844, inclusive, was compiled from the journals of Elders Willard Richards, Wilford Woodruff and others; and from the documents on file,

BY THE CHURCH HISTORIANS.
Saturday, 22.—In the evening Major

General Dunham issued orders to all the guards and sentries on the road to La Harpe, to let persons pass and repass, until further orders, except they discover companies of men, when they must report the same to head-quarters immediately.

A Conference was held at Eagle,

Benton County, Tennessee, Elder A. O. Smoot presiding, during which a Branch was organized of 17 members. One Elder, one Priest and one Teacher were ordained.

Sunday, 23.—At 5 a.m., A. P. Rockwood and John Scott asked advice what to do with the cannon, &c.

W. Clayton got the public records together and buried them.

5 p.m. Captain Anderson, of the steamer *Osprey*, conversed with Joseph, saying the mob at Warsaw threatened firing into his vessel.

President B. Young attended meeting at Lowell, Massachusetts.

Elder H. C. Kimball preached at Wilmington, Delaware, in the forenoon, to an attentive congregation: he had a chill after he got through. Elder L. Wight spoke in the afternoon.

A Conference was held at Kirtland, and was addressed by Elder Lorenzo Snow and others. Twelve persons were baptised and confirmed, and 8 ordained Elders.

Monday, 24.—“Territory of Iowa, } set.
Henry County. }

Dr. J. R. Wakefield being duly sworn, deposeth and sayeth, that on the 10th of June he, in company with two others, went on the hill in the city of Nauvoo, and in the neighbourhood of the printing press of the *Nauvoo Expositor*, when a company of men approached, headed by the Marshal of the city, Mr. Greene, some armed, but not many. After marching in front of the printing office, the Marshal demanded the keys of the office, in behalf of the Mayor and Municipal Court of Nauvoo, to destroy the press, type and appurtenances of said press, and burn them in the street.

Mr. Higbee replied, in behalf of the whole of the editors of said newspaper, that he would not give up the key—that he set the court and city at defiance, and should hold them and the Marshal responsible for their acts in this affair.

Accordingly orders were given to an officer of the company to forcibly take from the building the press, and destroy it according to order. It was done without any noise, or confusion, shouting, or riotous proceedings, and further deponent saith not.

J. R. WAKEFIELD.

Sworn to and subscribed before me this 24th day of June, 1844.

A. McKINNEY, J.P.”

Tuesday, 25.—Elder Cahoon returned from Carthage for some papers, which were sent out by A. P. Rockwood.

O. P. Rockwell met F. M. Higbee, about 4 p.m., and accused him of seeking Joseph's life. Higbee made use of some very insulting language in reply, when a scuffle ensued, during which a letter dropped out of Higbee's hat, which stated that there were seventy of the mob ready in Iowa to come upon Nauvoo to-night.

It is currently reported that the mob intend to make a rush on the jail to-night.

A strong guard placed in and round the city.

About 9 p.m. it began to rain very heavily.

Wednesday, 26.—8 a.m., Capt. Singleton arrived, with about sixty mounted militia, to protect the city in case a mob should come against it. He was authorised to take command of the police, and to use such measures as he might consider necessary.

He read his orders from the Governor, and wanted to know if our men would obey his orders, when the brethren responded “Yes,” whereupon notification was sent to the police to meet at 6 p.m., in the Masonic Hall. He further reported that Dr. Foster had given him information at Carthage, where he would find three presses in Nauvoo, for making bogus money, and said that he wanted to get hold of them.

6 p.m. The police assembled in the Seventies' Hall, and entered into a temporary organization to act under Captain Singleton. Many of the regular police being officers of the Legion, and on active service, their places were filled for the time.

At midnight Captain Singleton sent a notification to the Major General's quarters, that he wanted the Nauvoo Legion to be in readiness for parade at an hour's notice, when notifications were sent to the colonels of the several regiments accordingly.

Thursday, 27.—About 9 a.m., John P. Greene arrived in Nauvoo with subpoenas for witnesses for the expected trial on Saturday the 29th instant.

At 10 a.m., orders were received from Capt. Singleton, to call out that portion of the Nauvoo Legion resident within the limits of the city, for review at noon. General Dunham immediately issued similar orders to the commandants.

At noon about two-thirds of the Legion

turned out to parade, nearly all of whom were well armed, although all the State arms had been taken away, which caused Captain Singleton and his company to express their astonishment. The Captain made a remark to the effect that it would not do to come against such a force as this. The Legion was soon dismissed, on account of a messenger from the Governor reporting that all the troops were dismissed, except a small escort which was with him.

5 p.m. Governor Ford, with about fifty men arrived at the Mansion, and gave notice that he would shortly address the citizens. In about half an hour he ascended the frame of a building opposite the Mansion, and addressed the people.

We here insert the location of the Twelve Apostles on this memorable day:—

President Brigham Young and Elder W. Woodruff spent a portion of the day together in the city of Boston, and were sitting together in the railway depot at the time of the massacre of the Prophets; they felt very sorrowful, and depressed in spirits, without knowing the cause.

Elders H. C. Kimball and Lyman Wight travelled from Philadelphia to New York by railway and steamboat. Elder Kimball felt very mournful as though he had lost some friend, and knew not the cause.

Elder O. Hyde was in the hall occupied by the Saints in Boston, examining maps, and designating or pointing out each man's district or field of labour, in company with Elders B. Young, W. Woodruff and others, a part of the day. He felt very heavy and sorrowful in spirit, and knew not the cause, but felt no heart to look on the maps. He retired to the further end of the hall alone, and walked the floor; tears ran down his face and wet the floor as he walked. He never felt so before, and knew no reason why he should feel so then.

Elder P. P. Pratt was on the canal boat between Utica and Buffalo, N.Y., on his return to Nauvoo, and was much depressed in spirit; his brother William Pratt came on board of the same boat, and Parley asked him if he had any books or pamphlets containing the Gospel of Christ, or the words of life; if so, to put them under lock and key,

for the people are not worthy of them for said Parley, "I feel that the spirit of murder is in the hearts of the people through the land."

Elders Willard Richards and John Taylor were the only two of the Quorum of the Twelve who were not on Missions, and the only two men who were with the martyrs when they fell and sealed their testimony with their blood.

Elder George A. Smith rode with Elder Crandall Dunn, from Napoleon, to Elder Noah Willis Bartholemew's, near Jacksonburg, Jackson County, Michigan, and felt unusually cast down and depressed in spirits. About five o'clock he repaired to an oak grove, and called upon the Lord, endeavouring to break the spell of horror which had dominion over his mind. He remained there a long time without finding any relief, and then went back to brother Bartholemew's, and went to bed with Elder Crandall Dunn, he could not sleep, but spent the night in a series of miserable thoughts and reflections. Once it seemed to him that some fiend whispered in his ear, "Joseph and Hyrum Smith are dead; ain't you glad of it."

Elder Amasa Lyman was in the city of Cincinnati, and felt that depression of spirit mentioned by his brethren.

Friday, 28.—News arrived in Nauvoo at daylight, that Joseph and Hyrum were murdered yesterday while in jail, committed upon an illegal mittimus by Robert F. Smith, justice of the peace and captain of the company stationed at the jail.

General Deming issued the following proclamation:—

"Head-Quarters, June 28, 1844.

4 o'clock, a.m.

To the Citizens of Carthage and Hancock County.

In pursuance of an order from Governor Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens; I hereby invite all citizens to remain at their several homes in Hancock County and co-operate with me in establishing tranquillity and safety throughout the county.

The most efficient means have been put in requisition for concentrating the military force of the neighbouring counties at Carthage, and in twelve hours there will be a sufficient force for the protection of every citizen in the county.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our county. And I hereby strictly command all citizens of Hancock County to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from head-quarters.

Given under my hand this 28th June, 1844, 4 o'clock, a.m.

M. R. DEMING, Brigadier-General.
4th Brigade and 5th Division.

It is hoped and expected that the Governor will be at head-quarters in a few hours."

At 7½ a.m., General Dunham issued orders for the whole of the Legion to meet on the parade ground, east of the Temple, at 10 a.m. They met accordingly, when addresses were delivered, and exhortations given to the Saints to keep quiet, and not to let their violently outraged feelings get the better of them.

About noon a Council of officers of

the Legion was held, and from thence they went to meet the sad procession that accompanied the bodies of the murdered Prophet and Patriarch.

At 2½ p.m., the corpses arrived at Mulholland Street, on two waggons, guarded by a few men from Carthage, and nearly all the citizens collected together and followed the bodies to the Mansion, where the multitude were addressed by Dr. Richards, W. W. Phelps, and Messrs. Woods and Reid, who exhorted the people to be peaceable and calm and use no threats.

We here insert the names of Joseph's body guard:—

Alph. Cutler, capt. John Snyder,
Amos O. Hodge, Christn. Kreymer
James Allred, Lewis D. Wilson,
Thomas Grover, William Marks,
Reynolds Cahoon, James Emmet,
Shadrack Roundy, John S. Butler,
Samuel H. Smith.
Edward Hunter, Herald and armour
bearer.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 20, 1862.

WHAT THE GOSPEL IS DESIGNED TO ACCOMPLISH.

THE question is often asked by those unacquainted with our principles, and even by some who profess to have embraced them, "What is the object of the Gospel, as taught by the Latter-day Saints? what advantages does it offer to those who embrace and obey it? and what is it designed to accomplish for the world?" These are certainly very important questions, and would require more time and space to answer them fully in writing than we can at present bestow. Unquestionably, the grand design of the Gospel may be summed up in one word—Salvation. But the query arises, in what does salvation consist?

If we look abroad upon the face of the earth, we find a great variety of evils existing among mankind which tend to make them unhappy, and have produced, and are still producing, disease, wretchedness, and death. All the miseries with which poor suffering humanity is afflicted, whether of a personal, social, or national character, are the consequences of sin, or a departure from the laws of God and nature. The Gospel is the plan which our merciful and all-wise Father has devised for the redemption of the world and its inhabitants, not merely from the effects of sin, but from sin itself, so that, by removing the cause, we may be for ever freed from its effects. To sum the matter up in a few words, the design, of the Gospel is to make men and women perfectly happy, whether as individuals

as communities, as nations, or considered even as a world. If there is anything that the virtuous mind can imagine as necessary to make human beings perfectly happy, whether it be eternal life—which, if rightly understood, embraces all that we can possibly desire, including freedom from pain, sickness, disease, death, and physical or mental suffering of any kind—eternal riches, or the society, confidence, and love of our friends, and of all the pure and noble who have inhabited the earth. All this, and more than we can possibly imagine, the Gospel is designed to put us in possession of. To quote the words of the Apostle, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the joys that God hath prepared for them that love him."

Mankind have, however, been so long taught to view these blessings as so remote, so very far distant, so unsubstantial and ethereal, and only to be obtained in some imaginary region beyond the reach of the flight of the most powerful imagination, that they have learned to look upon them as myths and fables; but few could be induced to make any effort or sacrifice to secure blessings so intangible, and it is now almost impossible to disabuse their minds of these erroneous ideas, and to convince them that the Gospel of Jesus Christ is designed to benefit them now, both spiritually and physically; to make them happy to-day, and to improve their condition in this life as well as in that which is to come. Yet the Bible abounds with promises of temporal blessings to the true servants and Saints of God in all ages, and the very genius of the Gospel consists in benefitting mankind physically, and in putting them ultimately in possession of pure, perfect, and immortal bodies. This is salvation in the full sense of the term; and if we could imagine a society composed of such individuals, in whose midst peace, harmony, and love prevailed, and where everything that could please the eye or the ear, and minister to their spiritual and physical comfort and enjoyment, was most lavishly bestowed upon them, we should then be able to realize something of what the Gospel of Jesus Christ is designed to do for the human family. Well might the Apostle call it the glorious Gospel of the Son of God.

This is precisely what the principles of the Gospel will accomplish, sooner or later, for this planet. They will banish contention and strife, wars and bloodshed, suffering and death, with everything else of an evil nature, from its face; convert it into a heaven of peace, beauty and love, and make it a glorious and happy home for the eternal abode of the righteous. Peace is the genius of the Gospel. When the heavenly hosts heralded the birth of the Saviour, they proclaimed "peace on earth, and good will towards men;" and the Bible is full of predictions concerning the time when the reign of righteousness and peace shall prevail over the earth; when the nations shall beat their swords into ploughshares, their spears into pruning hooks, and shall learn war no more; when even the lower orders of creation and the beasts of the field shall partake of that same spirit of peace; and the lion shall eat straw like the ox, the wolf shall lie down with the lamb and the leopard with the kid, and the calf and the lion and the fatling together, and a little child shall lead them; and when they shall not hurt nor destroy in all God's holy mountain, for the earth is to be full of the knowledge and glory of God. But, say objectors, we have heard this happy period talked of and referred to before. Many, among other religious sects, have been looking for the Millennium for long weary years, but in vain. The Gospel has been preached for over eighteen hundred years, and yet, so far from bringing about universal peace, concord, and happiness, we find even the religious world more divided and distracted to-day than they ever were before—

the Catholics hate the Protestants, and the Protestants the Catholics; and the various sects among the reformers are almost as bitter against each other as are the Mother Church and her dissenting daughters. Besides this, we find, by perusing history, that some of the bloodiest wars that have ever desolated the earth—as the Crusades, and the German wars during the Reformation—have been undertaken, professedly, in behalf of Christianity; and we conclude that, had Christianity been true, and designed to bring about the state of things you say it was, we should certainly have seen more of its effects than we have at present.

This argument might have great weight and force if it could be proved that the Gospel, as taught by Jesus and his Apostles, had been proclaimed and practised during that period; but this we deny, and are prepared to prove that it was not; that, instead of the pure principles which emanated from the lips of the Saviour, and the system of religion which he and his immediate followers inculcated, men have established a doctrine and system of their own, differing from that of God; and that to *them*, and not to the *Gospel*, is to be charged all the wickedness and evils referred to.

But, it may be again urged, you profess to have received a new dispensation of the same Gospel, and to be preaching its principles in simplicity and purity. What have they accomplished for you or the world? Do they make you happy as individuals and as a people? And what assurance can you give us that you will do any more to bring about the promised reign of peace than others have done before you? Our history is our answer. In the short space of thirty years, under the most adverse circumstances, and in spite of the bitterest opposition, the preaching of the Gospel, as proclaimed by the Latter-day Saints, has gathered from almost every nation on the globe many thousands of men and women, united them in one faith, one Lord, and one baptism, and planted them in a central portion of the earth, where, notwithstanding their former difference of views, education, and nationality, and in spite of the most discouraging obstacles, they have established a united, happy, and prosperous colony, and present to the world one unbroken and unwavering front. We hesitate not to say that we have, through the blessing of God, done more to bring about the Millennium, during the last thirty years, than the whole religious world has during the previous seventeen centuries.

As to individuals, the Gospel does make every man and woman happy, in proportion as they practise its principles and partake of its spirit; and though, in consequence of the ignorance, tradition, and weakness of the human family, it is impossible for even the Saints of God to receive and practise all the principles of truth at once—just as the eye that has long been accustomed to the dark can only receive the light by degrees—yet there is not anywhere so happy a people on the face of the earth; and if we are only humble and faithful in keeping the commandments of God, he will, as fast as we are prepared to receive them, reveal principles which, if acted upon, will banish from our hearts and from our midst as a people, everything which is in the slightest degree disagreeable or tends to make us unhappy, and which will eventually lead us into his presence, where we shall obtain a fullness of joy and all the happiness we are capable of experiencing.

ERRATA.—In *Star* 36, page 561, first column, line 27, the words, "*For Report see last page,*" refer to a separate Report of Bradford Conference printed in pamphlet form and not to the *Star*. In same number page 566, first column, 13th line from the bottom, for "*The Spirit is indestructible*" read *the spirit is not then to be destroyed*.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder William Thurgood, dated September 1st, we learn that a Conference was held in Worcester on Sunday, August 31st, at which the Saints experienced a joyful time. The forenoon meeting was occupied by the Branch Presidents, who reported the condition of their respective Branches, and was followed by Elder W. G. Smith, President of the Cheltenham Conference, who gave some good and timely instructions to the Saints. In the afternoon the authorities in Zion and in Europe were presented and unanimously sustained, and the remainder of the time was occupied by several of the Elders. In the evening, the Saints and their friends met together and partook of refreshments provided for the occasion. At the breaking up of the party, the company turned out in the open air, and President Thurgood and others addressed an attentive audience, which, from appearances, seemed much interested in the principles taught by the Elders. The Saints separated, feeling well and much refreshed by their attendance at the Conference.

NOTICE TO CONFERENCE PRESIDENTS AND AUDITORS.—A short time ago there was forwarded to the respective Conference Presidents, from this office, a requisite supply of *printed* certificate forms for the Auditors of the books of the Individual Emigration Accounts of the Conferences, to properly fill up and regularly forward here,—say quarterly. We have, however, received very few of these certificates from the Conferences; but in many instances have received *written* instead of *printed* certificates, entirely different to the tenor of the forms furnished them. We supposed that a sufficient quantity was supplied to each Conference for about three years from the date of issue. If, however, the Conferences are already without them, we can furnish them with more on their application or order. Our object in desiring a printed form of certificate in preference to a written one, was to establish a uniform process of business in that department. We trust that all individuals concerned will perceive the utility of this, and in future endeavour to further our object in this matter.

ARRIVALS. ✓ *Sept '62* Elders Samuel Neslen, William Willes, John Stock, Christopher Hulberg, John Marett, George Sims, Miner G. Attwood, John Swenson, A. W. Winberg, and David Gibson arrived in Liverpool, from Zion, in good health and spirits, on Tuesday, the 9th inst., by the packet-ship *Francis A. Palmer*, after a passage of 21 days.)

✓ Elder Hans C. Hansen, arrived in Bristol, from Zion, in good health and spirits, on Thursday, the 4th inst., by the packet-ship *Lydia*, from New York, after a pleasant voyage of 34 days.)

VALUABLE EVIDENCE.—In a case of assault, where a stone had been thrown by the defendant, the following evidence was drawn out of a witness: "Did you see the defendant throw the stone?"—"I saw a stone, and I've pretty sure the defendant threw it."—"Was it a large stone?"—"I should say it were a largeish stone."—"What was its size?"—"I should say a sizeable stone."—"Can't you answer definitely how big it was?"—"I should say it wur a stone of some bigness."—"Can't you compare it to some other object?"—"Why if I were to compare it, so as to give some notion of the stone, I should say it wur as large as a lump of chalk."

A P P O I N T M E N T S .

Elder Mathew M'Cune is appointed to labour in the Dundee Conference, under the direction of Elder W. S. Baxter.
 Elder William Willes is appointed to labour in the Bristol Conference, under the direction of Elder George Halliday.
 Elder Samuel Neslen is appointed to labour in the Norwich Conference, under the direction of Elder Richard Bentley.
 Elder George Sims is appointed to labour in the Essex Conference, under the direction of Elder John Berrett.
 Elder David Gibson is appointed to labour in the Glasgow Conference, under the direction of Elder Robert Sands.
 Elders A. W. Winberg, John Swensen, Christoffer Hulberg, and Hans C. Hansen, are appointed to labour in the Scandinavian Mission, under the direction of President Jesse Smith.
 Elders Miner G. Atwood and John Stock are appointed to labour in the South African Mission, under the direction of President William Fotheringham.

GEORGE Q. CANNON,

*President of the Church of Jesus Christ
 of Latter-day Saints in the British
 Isles and adjacent countries.*

C O R R E S P O N D E N C E .

AMERICA.

through the kindness of a friend, we make the following extract from a letter written to him from Florence by some of his relations:—

"As I have before mentioned, the number of our company on board the *Antarctic* was 38. Of course, a journey across the Atlantic is anything but a pleasure trip; yet it is possible to make agreeable enough by taking the proper course. Persons going to sea should be careful in providing themselves with a full supply of patience and willingness to endure all things for the sake of having a "change for the better." These, and these only, are the persons that can convert a sea voyage to a partially pleasure trip. Many among us managed to do so, and they left exceedingly well, whilst those that had cherished a grumbling spirit had a most unpleasant season of it while on board. We had no cause to find fault with anything; we had everything as well as we expected, and we shall always revert with pleasure to our trip across the Atlantic on board the *Antarctic*. We would have been pleased to have had our stay prolonged for a day or two at New York; but it was better to go, as arrangements to that effect had been made. In consequence of this, our stay there was almost exclu-

sively confined to Castle Garden, which is a large circular building, something in the form of a theatre, similarly decorated with paintings inside, and containing about sufficient seats for 7,000 or 8,000 persons. This building has been prepared by the Government for the express benefit of emigrants, in order to prevent their being imposed upon by the city "sharpers," as such are not allowed to enter the same. I am told that all emigrants arriving at New York land here, where they can remain, free of charge, for about five days. There are no beds here for emigrants to lie upon; but they are at liberty to lie upon the benches and floor of the building, which the majority of emigrants do. You will please understand that all of our emigrants have to provide for themselves from New York to Florence; therefore it would be well for them to bring about two days' provisions with them from New York. After two days' travel, provisions can be obtained as cheap as at said city. As soon as the Saints arrive here, they are supplied with provisions from the store that the Church has here, so that no one has any need to suffer. The arrangements for the emigrants are excellent; for, although we were nearly 5,000 in number at one time, and all almost penniless, there was sufficient

food for all. An account is kept of the value of the goods each person has here, the debtor to pay in the Valley when his circumstances will permit. We never knew that such good arrangements had been made; but the disappointment only caused us to rejoice the more."

ENGLAND.

NORWICH CONFERENCE.

Norwich, Sept. 5, 1862.

President Cannon,

Dear Brother,—I am thankful to say that the Saints, generally, are feeling well in the Gospel in this Conference, and with but few exceptions are striving to do all they can for the building up of the Kingdom of God, and to do their utmost to secure their own emancipation from this land.

We held a Conference at Norwich on the 27th of July, and had the gratification of having present, President Jacob G. Bigler, and Elder Joseph Bull, President of the Bedford Conference. The Conference was well attended, and an excellent spirit prevailed, and the Saints were greatly blessed under the teachings and instructions of Presidents Bigler and Bull during the day.

In the afternoon, a financial report was read and accepted.

The Travelling Elders represented their districts; after which Elder Bull presented the authorities of the Church in Zion, also the authorities of the British Mission and the authorities of the Conference, which were all unanimously sustained.

President Bigler made some interesting and instructive remarks on the prolongation of the life of man, showing

that through the practice of pure and holy principles, man and the earth will be restored to their primeval beauty and glory. In the evening, spoken on the principle of immediate revelation, the gathering, &c., and was followed by Elder Bull, who spoke on the peculiarities of the people of God in former days, and showed that they bore a striking resemblance to the peculiarities of the people of God in the Latter days.

Conference adjourned, and the Saints separated, feeling greatly blessed, and apparently carrying with them a portion of the good spirit that had been manifested during the services of the day.

I am thankful to say that my health is good, and my desires are as great as ever to be useful in building up the Kingdom of God, and spreading the principles of truth and righteousness among the inhabitants of the earth, and the only drawback to my happiness is, that I am not better qualified to do more good.

We are doing some out-door preaching, and generally have had good attention. For a few weeks past the local Elders have been very busy with the harvest, which has curtailed our out-door operations to some extent; but they will soon be through, and then I hope to be able to throw a few more labourers into the field while the fine weather lasts. The news from America begins to awaken some interest in the Gospel in the minds of some; and I am in hopes that a few may be led to believe and embrace the truth this fall and winter.

Accept my kind regards, and believe me to remain your friend and brother in the Gospel of Peace,

RICHARD BENTLEY.

SUMMARY OF NEWS.

AMERICA.—Washington correspondents report that the Confederates attacked the Rappahannock station on the 23rd ult., compelling the Federals to abandon the line of the Rappahannock. The Federals, after burning the bridge across the Rappahannock, retired to Warrenton Junction, ten miles in the rear. The Confederates, with a force variously estimated at from 2000 to 7000, made a dash on the 26th on Manassas Junction, in the rear of the Federal army, driving the Federals out of Manassas, capturing a battery of nine guns, destroying all the buildings and valuable property, cutting the telegraph wires and destroying the railroad, and cutting off the telegraphic and railway communication between

General Pope and Washington. The Confederates then proceeded to Bull Run Bridge, driving the Federals from that point. Their cavalry then advanced to Fairfax. It is supposed that the Confederates reached the rear of Pope's army by passing through Thoroughfare Gap. Pope's official despatch, dated Manassas Junction, August 28, says that as soon as he discovered that a large force of the enemy was pursuing his right wing towards Manassas, he immediately broke up his camp at Warrenton and Warrenton Junction and marched rapidly back in three columns, McDowell and Sigel marching upon Gainsville by the Warrenton and Alexandria Turnpike, Heintzelman marching on Greenwich, and Pope with Porter's and Hooker's division marching back to Manassas Junction. McDowell, successfully interposed his force between the forces of the enemy who had passed down to Manassas through Gainsville and their main body, which was moving down from White plains through Thoroughfare Gap, the Confederate General Longstreet, who had passed through the Gap, being driven to the west of Hooker's division. Whilst marching towards Manassas, they came upon the enemy in the afternoon of the 27th, near Kettle Run, and after a sharp action, routed them completely, killing and wounding 300 and capturing their camp. On the 28th, Pope pushed rapidly to Manassas Junction. Pope found that Jackson had evacuated Manassas Junction three hours previously, having retreated by Centreville and taken the turnpike towards Warrenton. McDowell and Sigel met Jackson six miles west of Centreville late in the afternoon of the 28th. A severe fight ensued, which was terminated by darkness. The enemy was driven back at all points. Thus the affair rests. Heintzelman's corps will move from Centreville upon the enemy at daylight, and Pope thinks the enemy cannot escape without heavy loss. Pope captured 1000 prisoners and one piece of artillery. A second battle was fought at Bull Run on the 29th ult. General Pope reports from head quarters of the field of battle at Gainsville that a terrific battle was fought with the combined forces of the enemy from daylight until after dark, when the Confederates were driven from the field, which his troops occupied. The Confederates were still in front at date. A private telegram received in Liverpool on the 11th instant states that Jackson had attacked and utterly defeated Pope, and had advanced within four miles of Washington.

ITALY.—The health of Garibaldi has improved. It is considered possible that an amnesty will be proclaimed. The Minister of War has under consideration a proposal to send back to their families all Garibaldians under 18 years of age who have been taken prisoners.

SERBIA.—A conflict between the Turks and Servians at Ongitza ended in the defeat of the former. An armistice has since been concluded through the intervention of the foreign consuls. The Turks are surrounded in the fortress of Belgrade, and their countrymen residing in the town are unable to leave their houses. 170 warehouses and 130 houses in the Servian quarter were set on fire by the Turks; the town, in fact, was nearly destroyed.

FIVE HUNDRED AND SEVENTY-THREE.—In Dr. Strang's *Glasgow and its Clubs*, there is an anecdote of Dr. Simson the mathematician, who had the habit of counting his steps as he walked:—"One Saturday while proceeding towards Anderston, counting his steps as he was wont, the professor was accosted by a person who, we may suppose, was unacquainted with his singular peculiarity. At this moment the mathematician knew that he was just five hundred and seventy-three paces from the college towards the snug parlour which was anon to prove the rallying-point of the *hen-broth* amateurs; and when arrested in his progress, kept repeating the mystic number at stated intervals, as the only species of mnemonics then known. 'I beg your pardon,' said the personage, accosting the professor; 'one word with you if you please.' 'Most happy—573!' was the response.—'Nay,' rejoined the gentleman, 'merely one question.'—'Well,' added the professor—'573!'—'You are really too polite,' interrupted the stranger; but from your acquaintance with the late Dr. B——, and for the purpose of deciding a bet, I have taken the liberty of inquiring whether I am right in saying that that individual left five hundred pounds to each of his nieces?' 'Precisely!' replied the professor—'573.'—'And there were only four nieces, were there not?' rejoined the querist. 'Exactly!' said the mathematician; '573!'"